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Being, and the coeternity of the universe with its (commonly so called) Creator ; and it is precisely where these inferences would be inevitable that the author's logic breaks down, and the propositions begin to look like parasites rather than the natural growth of their antecedents.

But there is another than a logical vein running through the book. Every demonstrated proposition is followed by "Observations and Explanations," in which, as well as in a long Introduction, free play is given to flashing wit, keen sarcasm, criticism of ancient systems, invective against modern psychologists, — all in the most dashing style, with some amazing flights and no less signal plunges of rhetoric, often as entertaining as the last novel, though sometimes provokingly diffuse and redundant. If the author is, as we suppose him to be, a young man, we predict for him eminence as a metaphysician, though there probably must be a fall from his present towering height of self-appreciation ; for he now deems himself to have overtopped the loftiest summits of previous human philosophy, and to have been the first to solve the problem of the universe.

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14. — *Sabbath Laws and Sabbath Duties considered in Relation to their Natural and Scriptural Grounds, and to the Principles of Religious Liberty.* By ROBERT COX. Edinburgh: Maclachlan and Stewart. 1853. 16mo. pp. 598.

THIS book consists of a "Plea for Sunday Trains," occupying sixteen pages, addressed "to the Proprietors of the Edinburgh and Glasgow Railway," and a huge and heterogeneous Appendix of corroborative matter. It bears the marks of honest purpose, but is disfigured by vehemence and bitterness, and is symptomatic of a fierce partisan conflict, in which it seems by no means unlikely that combatants on both sides used "weapons of the Philistines." We dislike the tone and temper of the book, and dissent wholly from its theories of obligation and expediency ; and as the question of Sunday trains has been agitated, and may be agitated again, in our own community, we will crave indulgence for a brief comment on the postulate of Mr. Cox's argument.

Sunday trains are advocated on the ground that they enable those who have labored all the week to enjoy the country air, to visit their friends, and to take recreation for which their employers give them no other season. We believe that sober and well-disposed persons of this class are in general satisfied with the domestic repose and quiet, the walk to church, and the means of improvement, proffered by the weekly Sabbath. Where Sunday trains have been established, they have not

been filled by the industrious and worthy portion of the community, but by the idle, dissipated, and corrupt,—by the very class of people against whose society it would be well that the better portion of the poor should be sedulously guarded. The chief benefit that results from such an arrangement is the weekly depletion of city rowdyism, which is more than counterbalanced by its overflow into surrounding villages and rural haunts, where it is insufferably annoying and pestilential. We would indeed have more thought taken than has yet been for the recreation of the laboring classes. They, most of all, on account of the unspiritual routine of the week's service, need the unbroken consecration of Sunday for the good of their higher natures. But we cannot think that any injurious results would ensue, or any less work be done, if the weekly labor ceased on Saturday noon, and thus by the weekly half-holiday the temptation to desecrate the Sabbath were removed, and physical and social needs provided for. This is a privilege generally accorded to the slaves on the Southern plantations; can it be less needed by farm-servants, journeymen, or factory operatives?

One consideration to be taken into the account in the matter of Sunday trains is, that, if they are run, a very large number of engineers, firemen, conductors, brakemen, and station-masters must be, not occasionally, but permanently, cut off from all Sunday privileges, and made absolutely *pariahs* as to the religious communities to which they ostensibly belong. Such a procedure, involving interests of unsurpassed moment for a very numerous class of people, can be justified only on the plea of a necessity so manifest, intense, and earnest, as to demand a costly sacrifice.

The public also have important interests at stake on this issue. Steam is a fearful agent when under reckless management. We need for the guidance of our public conveyances eminently sober, trustworthy, faithful men. But persons of this class would generally resign their places rather than run Sunday trains; or, were they to retain their places, it would be with an inevitable deterioration of character. We should deem it an immense evil for our New England railroads to pass into the management of such persons as will consent to forfeit their Sunday rest, privilege, and enjoyment. We write only what we know, when we say that we must lose in that event many of the very functionaries whose caution, fidelity, and courtesy are among our chief securities and comforts in travelling, and to whom we owe it, not only that the strong and self-reliant can pursue their journeys in safety, but that invalids, children, and unprotected females find their condition an unflinching claim upon urbanity and kindness.